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—Photo by Miller

... collar rising

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Sherbrooke Kills Model Parliament

LENNOXVILLE (CUP) —
The University of Sherbrooke withdrew from a bilingual model parliament with Bishop's University planned for Nov. 4 and 5 on the Sherbrooke campus.

The Campus, student newspaper at Bishop's, called the cancellation a "great disappointment" saying "the law cannot condemn the murder of an idea, but student opinion can."

The parliament was to have included 25 representatives from each university, elected on both campuses from Communist, Creditiste, Quebec Socialist, Liberal, Rassemblement pour l'Independence de Quebec and Union Nationale parties.

No reasons were given for the Sherbrooke withdrawal.

Edge Protests Forces Controlling Society

By Wayne Fowler

That *Edge* is an occult word denoting evil is common knowledge. Beyond that erroneous standpoint lies contented ignorance.

The origin of such a view may be traced to certain goliaths of public virtue residing on Alberta's Parnassus.

Confronted with *Edge*, confusion reigned in the divine seat. But in a flash of inspiration known only to gods, one of the celestial group astutely perceived that *Edge* is a four-letter word.

Recalling in embarrassed though sly whispers certain heavenly four-letter words they had heard while flitting unseen through the masses, the gods skillfully equated *Edge* with these unpalatable expressions.

An edict that *Edge* is evil was issued to all the gods. Cleverly disguised as a "hook", a certain god, while haranguing some earthlings with particular zeal, denounced *Edge*.

Panting at their narrow escape, the citizens thanked the messenger with the excessive emotion expected upon such occasions.

The features in *Edge* are bulwarks to this fable.

Let those who doubt our legislature's claim to divine authority read John F. Milner's article *The Bible and Social Credit* in *Edge* 3. Mr. Milner openly challenges this Social Credit pretension to doctrinal basis.

This is precisely what *Edge* is about. It is a protest against those forces which attempt to contort the natural form of society and social life.

In *Sociological and Ethical Dimensions of Alberta*, Irwin Sperber poses the reason for the success enjoyed by the Alberta Social Credit Party. "Social Credit thrives on a sense of political impotence among the masses who feel 'lost' without their saviours."

Mr. Sperber convincingly explains the reasoning behind the "negativistic and authoritarian values" discoverable in Social Credit policies.

Censorship, education, theology, and even Mr. Manning as he stands with his "Back to the Bible" are subject to Mr. Sperber's sharp analysis.

Edge is far from being merely an invective from three viewpoints: that of the historian, the novelist and the poet represented respectively by Dr. F. A. DeLuna, Hugh MacLennan and James Reaney.

Beautifully representative of Canadian aspirations, all three articles should be of special interest to anyone worthy of the name Canadian.

Some Farsighted Suggestions About Military Reform by George Bowering is about the bickering concerning the utility of Canada's armed forces. Mr. Bowering's far sighted suggestions are reminiscent of Jonathan Swift's Modest Propositions.

Even the laws cannot escape the razor-edge of *Edge*.

In *Youth and Law: A Profusion of Ambiguities*, J. A. Brook attacks the "dry and static machine" which we fondly call our "legal system".

There is no definite or continuous moral tendency to be found in the poems. All strain against the bonds imposed by society and by so-called enlightened institutions which have by-passed the true ideals of the "Enlightenment".

A review of this type cannot touch on all the features of a magazine such as *Edge*. It can only hope to arouse readers from apathy to an awareness that exciting opposition is at hand.

The fear experienced in the Alberta Legislature for a magazine of such limited circulation only serves to magnify the truth of *Edge*'s criticisms.

Everywhere, conformity surrounds us. *Edge*, though in embryo, is a cry in the night against the acquiescence of a society wallowing in the muck of delusion.

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Interviews Jan. 21st-22nd, 1965

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